4: Joseph et al D, E-5 (1942-1943) 1949
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743 nurses, both Indian and white. There is also a white field doctor, who is assisted by two field nurses. Each of the field personnel visits specified villages at regular intervals, always looking over the school children, immunizing, and visiting families where he is asked to come or where he knows there is sickness.

Many people in the western districts do not welcome the field medical staff, and only recently have the conservative families, who refuse hospitalization entirely, accepted medicine or advice from them. On the other hand, a number of Hickiwan people from the more "progressive" families use the hospital. Eastern Papago are much more often willing to go to the hospital and to consult the field nurse and doctor. Much depends upon the white doctor's attitude toward Indian beliefs. If he does not openly condemn the medicine men and gives due credit to their effectiveness, if he is willing and able to answer a call under any circumstance, he begins to gain the respect and co-operation of the people. But if he seems dogmatic and unsympathetic to the Indians, they mistrust and fear him.

There does not seem to be any good reason why white medicine may not be accepted eventually by the Indians, if patience and understanding are shown by doctors and nurses. The Papago use the same word for white doctors as for their own healers, and they respect and appreciate competence and sympathetic treatment. School children who have frequent contact with white doctors and nurses slowly overcome their fear.

The Agency feels the need for increased hospital facilities and for more doctors and nurses stationed in strategic parts of the Reservation. It recognizes, however, that no amount of facilities will improve the health of the Papago unless the Indians can be brought to use them and that the need for hygiene and sanitation must be realized by the people themselves; consequently, there is continuous effort to teach standards of healthful living in the schools. It is also hoped that co-operation may be developed between native and white doctors. To begin with, it is proposed that medicine men might be given sufficient knowledge of modern medicine to enable them to see which of their cases may respond to their own type of treatment and which must be referred to white doctors. It is also proposed that Indian nurses and midwives be trained in infant and maternal hygiene. It will be a long time before white medicine has the confidence of all the Papago, but if elementary rules of sanitation, hygiene, and nutrition are taught with skill and patience, the Papago may be expected to adjust to these standards as successfully as they have to other "white" ideas.

SOCIAL SERVICE

748 The Agency social worker performs a number of services for the Papago. Assisting Indians to off-Reservation employment became increasingly

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important during the war years. However, by far the greater part of the social worker's time during the war years was spent on Selective Service matters, including registration of Indian young men, assistance in completing questionnaires for the Tucson draft board, investigation of dependency, and getting the selectees to places of examination and induction. 748

Relief rolls are small; the peak case load was reached in January, 1943, with 123 families, but five months later the total was only ten cases. There is little delinquency, only ten cases having been handled between 1940 and 1945. 746 [738]

LAW AND ORDER

The maintenance of law and order on the Papago reservations is under the judicial authority of the tribal court, which is discussed in the following section, but the Indian Service employs a chief of police, two policemen, and two judges—all Indians. The Papago are a law-abiding people who commit few crimes of violence. 625

The chief difficulty of the police lies in enforcing the Indian Liquor Law. The Indian police attempt to prevent trouble on occasions when there is likely to be drinking, and they are frequently asked in advance to be present. But there are so few police and the territory is so large and so near to a convenient source of illicit liquor—Mexico—that legal sanctions are not very effective. Indian judges impose jail sentences for drunkenness, and off the Reservation state and local authorities also arrest intoxicated Indians. [689]

AGENCY STAFF AND INDIANS

Nominally, every staff member up to and including the superintendent is accessible to any Indian who desires to talk with him, but relatively few Indians seek such contacts. To consult anyone except the teachers and the field medical staff, a Papago usually must go to Sells, where the white Agency milieu does not encourage confidence. Most of the people feel that this is a different world, where it is little use for them to go except when summoned or perhaps to ask for a job. Even political leaders find a barrier between themselves and the Agency personnel. 657

This is not the result of official policy, and in recent years determined efforts have been made to bring together the administrative staff and the people for whose welfare they are working. Yet, the size of the Reservation and the large amount of detailed work to be done by a small staff make it difficult even for division heads, whose planning should be on the basis of frequent consultation with the people, to confer with individual Indians often or at length. Only teachers in the isolated districts have prolonged and intimate contacts with the villagers.